

A collection

of gatherynge together,
of certayne scriptures, both of
the holy scripture, and also of
the auncient and Catholyke
doctours of Christes chur-
che, concerning the most
holy and blessed body
and blode of Christ
to be really pre-
sent in the Sa-
crament of

the most holy
and precious
body and blode of
Christe



Roma, vii.

They that are fleshely
are fleshely mynded.
But they that are Ghost-
ly, are Ghostly mynded.

Mat, xxiii.

Therfore let hym that
credeth, that with un-
derstandynge. For Ini-
quitie shall haue the up-
per hande.

**Of the Royall Pres
ence of Christ in the
Sacramente,**



Moste deere and
welbeloued Brother/
for as moche as I per
ceyue and se, that sec
tes & errours, from day to day,
doeth more and more increase.
And that Sathan from oure to
oure doth not leaue from his fu
rye and rannie to withdraue
good men from the ryght baptes
mandyng of the receyuyng of
the most blessed and holy bodye
and blode of oure Lorde Iesus
Christ. That is to say, from the
very true and royall presence of
Christe to be in the Sacrament
of the Altar. From the whiche
thyng good Brother I wolde
A.ij. not

Of the rofall presence of chiste

not haue you to be caried about
with dyuers straunge and newe
lernynges, nor to be led with e-
uerie weeke blast of wynde, but
stande stedfast in that true fayth
and belefe whiche the catholyke
Churche hath taught hyther to,
and yet doth teche. For I know
ledge and confesse that after the
wordes of the consecracion spo-
ken by the Prieste, there is pre-
sent in the Sacrament the very
body and blode of our saupoure
Jesu Chyste, as it shall more
playnely appeare by his owne
wordes, and also by the expoly-
cion of the catholyke doctours.
Surely, Chyestes wordes be
playne, whiche saith. Iesus toke
bzeade, and whan he had gyuen
thankes he brake it, and gaue
it

Mathe.

26. c.

Mar. 18.

ut. 22.

Co. 11.

9.

in the Sacramente.

it to his Discyples, and sayde.
Take, eate, this is my body, and
he take the Cuppe and thanked,
and gaue it theym / sayenge/
drynke ye all of this, for this is
my blod of the new Testament,
that shall be shed for many, for
the remission of synnes. These
be the wordes of Christ, and for
bycause that in this pernicious
tyme, certayne deceiptfull persons
be founde in many and sondrye
places, who of verie froward-
nes, & selfe wyl, wyl not graunt
that there is in the moste blessed
and holy sacrament of the aulter,
the body and blod of Christ, but
denyeth the same for none other
cause, but that they can not com-
passe and comprehend it by theyr
blynde & folye reasons, howe

A. iij.

this

Of the royall presence of christ
this thyng myght be broughte
to passe. And therfore good bro-
ther beware of these deuillyshe
and pernicious persons, & suffer
not thy selfe to be deceyued by
them. For suche men truely are
not true Chryslians, neyther as
yet haue they the true vnderstan-
dyng of the fyrst Article of theyr
Crede. Whiche teacheth a chris-
ten man to beleue that God is
omnipotent, and can do all thin-
ges what hym lysteth. Where-
fore good brother eschewe suche
erronious opinions, and beleue
the wordes of Christ, that ye ete
and drynke his verye bodye and
blode in þe sacrament, althoughe
mans blynde reason cannot com-
prehende so hye a mystery of our
saluacion, howe and after what
manner

In the Sacramente.

maner the body & blode of chyzil
is there pzeſent. For as s. Poule
ſayeth. Hope that is ſene, is no
hope. And as I do not hope for
that thyng whiche I do ſe, but
onely for that thing whiche I do
not ſe. Euen ſo my fayth doeth
not ſerue in that thing whiche
I do ſe with my bodely eye, but
my fayeth onely ſerueth me in
that thyng whiche I do not ſe,
with my carnall eye. That is to
ſaye. I beleue that he is pzeſent
in the ſacramente of the aulter,
after the wordes of coſecracion,
byeaufe he hym ſelfe hath ſayd.
Take, eate, this is my body, whi
che is gyue for you. For s. Poule
ſayeth, as often as ye ſhall eate
of this brede, and drinke of this
Cup, ye ſhall ſhewe the Lordes
A. iij. death

Of the royall presence of chylde
 death vntyll his commynge a-
 gaine. For who so euer shall eat
 of this brede, and drinke of this
 cup vnworthely, shalbe gylty of
 the bodye and blode of Chylde.
 Truly I say that a mā cannot
 be gylty therof, vnles the bodye
 and blod of chylde be sent there
 for the wysdome of reason must
 be subdewed to the obedyence of
 faith, as S. Poule sayth. Ther-
 fore good Brother, gyue no cre-
 dence vnto suche Decepuers of
 the world, but harken and gyue
 credence vnto the olde fathers
 what they say, and fyrst harken
 vnto the wordes of the famous
 clerke Crasmus their owne God
 wyrtynge vnto his frende Bal-
 taser, Bysshop of Hyldesyn, say-
 enge. Therefore, seynge we haue
 suche

Cras-
 mus in
 3 Ep-
 s, in
 177.
 fo.

In the Sacramente.

suche euident testymonye, both
of Christ, and also of S. Poule,
(sayeth Erasmus) when by the
olde Fathers most manifestlye
declared in one accorde, hath
thoughte and Iudged, that the
very substance of the body and
bloode of our Lorde to be in the
sacrament of the Altar. Vnto
whom the Church hath gyuen
such auctorite and credence, not
without a cause. For how great
puritye, howe great reuerence, &
feare doth this holy mystery as-
boue all thynges requyre to be
honoured & worshipped. Who
can worthele with any speche/
or Sygnes of wordes, declare
this holy sacramente. And who
can trust that they do beleue es-
uen from the botthom of theyr

A. b.

her.

Of the rovall presence of christ
herthes whiche when this holve
mystery is done and consecrate,
doth walke hyther and thither
pratinge and Tanglynge in the
chutche and turnynge theyr ar-
ces, towartes the aulter, as they
wolde do in ale houses and Ta-
uernes. Surely there is nothyng
ge of moze strength vnto a pers-
tyte and an indeloluble con corde
then they whiche eatinge of the
same body, drynkynge of the sa-
me blod, by the same spirite buy-
te into one body, lyuely knyt vnto
our lyvinge heed christ, where-
fore I pray God that the vntwo-
thy maners of them whiche do
take vpon them that admyny-
stracion which is aboue the dyg-
nytie of angels do not gyue an
occalysyn vnto heretykes to con-
ceyue

in the Sacraments.

ceyue a wycked oppnyon therin,
by theyr fylthy lyuynge. But let
them do honoure vnto that ad-
myrystacion, that our lorde on
his parte may honoure them &
gayne, both befoze men, and al-
so befoze his heauenlye Father.
It is suffycient for þe cōmon peo-
ple (sayeth Erasmus) to beleue
that the true body and blode of
our lorde to be pzeent in the sa-
crament of the aulter, after the
cōsecracion, which cannot be de-
uyded, nor hurte, nor suffer any
iniury, or dettiment, nor shame,
what so euer doeth chaunce vnto
the cōpelytudes of brede and
wyne. For the greatest Iniurye
that can be done vnto the sacra-
ment is when it is receiued into
the mouthe of a synfull person.

For

Of the royall presence of christ
For as concernynge the very bo-
dy of our sauour it selfe, like as
God after his nature is no lesse
glorious in Earth, then he is in
Heauen, and can by no malice
of man, or chaunce by man, or o-
therwyse happenynge, receyue
any hurt or iniury, no more can
the gloryfied body of our Lorde
Jesu Christ, whiche is in the sa-
crament. What iniury or wzon-
ges so euer be done to the oute-
warde tokens of breade & wyne.
For yf that after the wordes of
consecracion, the Oste consecra-
ted: were so by God, preserved
from the Iniuries, and byolen-
ces of all other creatures, as it
coule not be broken, or troden
vnder feete, deuoured, corrupted,
caried away, of any vncleane best
Or

in the Sacraments.

Or could not be receyued of any
synfull man / it were then suche
an outward myracle, to the con-
fusyon of our carnall senses, as
wherby to take awaye the me-
ryte and rewarde of our sayeth.
For suche myracles (sayeth S. ^{1. Cor. 13.}
Poule) be not shewed vnto the
saythfull, but to the infydelles.
Wherefore the holye man Job ^{Job. 3.}
sayth. When God doth once co-
maunde a thinge, there shuld no
man be curyous to serche, whe-
ther it be ryght or wronge. Yea
and the wyse man also sayeth. ^{Eccle. 3.}
Seeke not for thynges whiche
are aboue thy capacite, & serche
not for suche thynges as are to
myghtie for the: but loke what
God hath comaunded the to do,
thynke on that alwaye, & be not
ouer

Of the royall presence of christ
ouer curious in serching many
of Godes workes. For it is not
nedefull for the to se with thynne
eyes those thynges that are se-
crete . Therefore make not to
much serche , for many thynges
are shewed vnto the alreedy, whi-
che be aboue the capacitie of mā
to conceyue . For the medlynge
with such thynges whiche passe
Reason, hath begyled many a
man, and fatigled theyr wyttes
in vayne, and specially, gyue no
credence to thy lences, and sensu-
all reasons, to impugn the my-
steries of fayeth. Howe so euer
they oppresse or pricke the to en-
terpryse the same. For truly I
beleue as the catholyke churche
teacheth, that there remayneth
in the sacrament of þe aulter no
sub

in the Sacramente.

substaunce of breade and wyne,
but the onely substaunce of the
body and blode of our Sauoure
Jesu Chyſte. For what a mad-
nes were it for me (ſayth Eraſ-
mus, vnto Conradus Bellica-
nus) If I ſhuld not be affrayed
to pronounce that there is no-
thyng els in the moſt bleſſed ſa-
crament of the aulter, but onely
biede and wyne. I do acknow-
ledge my ſelfe that I were wor-
thy of death, yf euer any man
harde this of me, eyther in ear-
neſt or in iourne, that there is no
thyng els in the blyſſed ſacra-
ment but onely biede and wyne.
But yf thou be better perſwaded
(ſayth Eraſmus to his frende)
there is nothyng els in the blyſ-
ſed ſacrament, but onely biede &
wyne

In his
Epistles
in 676.
page.

Of the royall presence of christ
wine or that there is not royally
there presente the very body &
blode of our saviour Jesu christ)
I had rather to be rente a con-
der, euery parte of me, one from
another, then I wolde professe
the same that you do professe.

Gal. 1. For S. Poule doth thynke that
an angell is not to be harde, yf
he preche any other gospell then
that the holy catholyke churche
hath and doth aproue, yea even
from the begynnyng. It is not
the church of the Swingians,
Lutherians, and of the Brun-
felsians with suche other rable-
ment that is the catholyke chur-
che. But of all the euyl, Luther
is the best, as it appereth in his
Catechysme, in his booke of con-
fession, in his Eucharidion pray-
pre

In the Sacraments.

precationum, and also in the.ii.
parte of the same booke, and in
other of his bookes, he doth as-
fyrme the presence of Christe to
be there presente in the Sacra-
mēt, but yet he wold haue brede
and wyne to remaine, whiche is
contrary to the sayth of the ca-
tholyke church, & is cōdemned
as an heresye. Yea sayth Eras-
mus, the catholyke church hath
perswaded me to beleue and to
gyue credence vnto the Gospell,
and by her Instruction haue I
euer learned howe I oughte to
expounde the wordes of the gos-
pell. And hytherto haue I euer
worshipped Christ in the Sacra-
ment, whiche suffered deeth and
passyon vpon the Crosse for me,
and all mankynde, as all other

Erasmus
was
dem.

B.i.

true

Of the rovall presence of christ
true Chrysitan men haue done.
For surely I beleue that the ve-
ry body of oure sauoure Iesu
Christ to be in the sacrament, al-
thoughe it be not to mans sen-
ses or reason perceptible. But
yet is that sacramente a pledge
and wonderfull memozye of his
inestymable loue towarde vs,
and a stedfast comforte, wherby
to stallysh the oure hope towarde
God, yf we receyue it worthely.
For albeit that the body of our
lozde be an helthfull thyng, yet
neverthelesse, who so euer doth
eate and drynke it vnworthely,
to hym it is turned in to death,
and destrucion, for bycause he
doth go vnto suche a mystery vn-
reuerently with apolluted and
an vncleane mynde. Not suffi-
cient

Crast-
inus in
his pa-
ra.
1. Corin.
xi.

in the Sacramente,

repentely Judgynge / with howe
great fere the body of our lord
is there to be receiued. For when
we receyue hym (saith S. Augu-
stine) we ought to haue recour-
se vnto confessyon and penauce
to discus curiously all our actes
and yf we perceyue mortall or
venyall synne in vs, we oughte
spedely to make haste to walke
them awaye, by confessyon and
penaunce, lest we lyke Judas the
traytour, bydynge the deuyll in
in vs, do perysshe with hym.

*S. Au-
gustine
ad Iul-
anum co-
mitem,*

¶ Here also the wordes of Chri-
stome. O the mercy of Christ.
O the madnes of Judas, which
was at a poynte to sell hym for
xxx. pence and Christ offered vnto
to hym the same body which he
had solde a yf tell before, that he

*Christo-
stome in
homilia
de Iuda
tradit
one.*

B. is.

myght

Of the royall presence of chzist
myghte haue had remyssyon of
his synnes. I beseeche the good
brother, hearest thou not, what
these holy Fathers hath sayde.
As concernynge the presence of
Chzist in the sacrament. Wryte
thou take vpon the lyke a blynd
byarde to say it is but Bzeade,
when the Scripture wytnesseth
against the sayenge. Chzist sayd
vnto his dyscyples. Take, eate,
this is my body whiche is giuen
for you . And this is my blode
whiche shall be shedde for you.
Where do they rede in holy scrip
ture, this is not my bodye, or
this is but a sygne and token of
my body; or this is not my blod
or this is but a sygne or token of
my blode. Forsooth they shall ne
uer be able to brynge forth any
place

in the Sacramente.

place of holly scripture or of the
auncient catholyke Doctoures,
whiche shall plainly expres and
say, that there is not in the bles-
sed sacrament of the aulter, the
very body and blod of our sauy-
oure Iesu Christ. For S. Augu-
stine sayth, that in the forme of
bzeade and wyne whiche we se,
we do honoure thynges whiche
we do not se, that is to saye / the
body & blod of Christ. For Christ
saith of the bzeade, this is my bo-
dy, & of the cup this is my blod.
Wherfore we oughte truely to
beleue that in the sacrament we
receyue the very body and blode
of Christ. For God is almyghty
and he is able to do all thynges
what hym lyeth, yea he is able
to make stones bzeade, & to rayse

August
num. ca.
Res an
tem. lib.
Senten
tiarum
propositi

Luc. 22.
Mathe.
iii.

B. iij.

bp

Of the royall presence of christ
 by Chyl dren of stones also vnto
 Abraham . Is not he then able
 to gyue vs his body in the most
 blessed & holy sacrame[n]te of the
 aulter? And shall we nowe mys-
 trust hym whiche sayde, this is
 my bodye? Is there any thyng
 wonderfull vnto God/no/ God
 forbid, that euer we shuld thinke
 so. For S. Ambrose sayeth that
 before the wordes of Christ, the
 brede that is offered, is but vnu-
 all breade, but after the wordes
 of Christ is spoken ouer it, then
 is the brede no longer brede, but
 is become þe very body of christ.
 For the brede (sayth S. Ciprian) þe
 our Lorde gaue to his dysciples
 throughe the Omnipotencie of
 the worde chaunged not in fy-
 gure nor outward shap or forme
 but

Genese.
 xliii.

Ambro.
 2o. lib. 4.
 of the sa-
 cramen-
 tes.

Ciprian
 in þe sup-
 per of þe
 Lorde.

in the Sacramente.

but in nature is made fleshe.
For as in the person of Christe
the manhed was seene, and the
Godhed hyd, so in the visyble sa-
crament the deuine nature inuy-
syble incloudeth himselfe to the
entent that vnto Christen rely-
gion about the sacrament shuld
be deuotion. Here what that ho-
ly man Marcyall wyrteth vnto Marcs
also the
Burgas-
lenes
the Burgalenses. Be not in wyrt
to thynke that mans refectioun
and Godes is all one, whiche is
visyble vnto you. Neuerthelesse
in persyte faith it is hole celesty-
all, truely by the one, our bodyes
are fed, and by the other our sou-
les doth lyue. Therefore good
Brother Doubte not but that is
the body and blode of our lord
whiche we receyue in the sacra-
ment

B. iij.

Of the royall presence of christ
mente. For he hath sayde so, and
by the power of his worde hath
caused it so to be. Wherefore se-
ynge Chziste hath sayde, do this
as often as ye do it, in remem-
braunce of mee. It is euydente
therby that chziste causeth euen
at this tyme his body & blode to
be in the sacramento after that
maner and fashyon as it was
at that time, when he gaue it to
his dyscyples, for els we coulde
not do that thyng whiche his
dyscyples dyd. But Chzist hath
comaunded vs to do þe self same
thyng that his dyscyples dyd,
and to do it in remembraunce of
hym, that is to say, to receyue &
gyue his body and blod, euen so
as he hym selfe gaue it to his
dyscyples. And let not þe folysse
talke

in the Sacraments.

talke of vnbeleuers mooue you.
whowere wont to aske this que
stion. Howe can the priest make
the body and blod of Christ. To
the whiche I aunswere: that the
priest doth not this of hym selfe
but Christe hym selfe doth gyue
vnto vs his flesh and blod, as
his wordes doth euidently de
clare the same. Wherefore let me
diligently I pray the good bro
ther, that when thou arte asked
what is the sacramēt of the aul
ter. Thou shalte aunswere, it is
the true body & the true blode of
our Lorde Iesu Christe, whiche
was ordained by christ him selfe
to be eaten and dronken of vs
christen people, vnder the forme
of breade and wyne. Wherefore
when Christe toke the brede, and
B. b. layde

Of the rovall presence of chryſt
ſayd. Take, eate, this is my bo-
dy, we ought not to doubt but
that we eate his very body. And
when he toke the cup, and ſayd.
Take, drynke, this is my blode,
we oughte to thynke assuredly/
that we drynke his very blode.
And this muſte we beleue yf we
wyl be counted Chriſten men.
For truly when the preiſt hath
once ſpoken the wordes of con-
ſecration, then incontynently,
there is preſent the very body of
our ſauoure Jeſu Chriſte, that
was borne of the virgyn Mary
whiche alſo ſuffered vnder pon-
tious Pylate, was Crucifyed/
deed, and buried, whiche deſcen-
ded in to hell, and the .iii. day he
roſe agayne from death, he aſcen-
dyd into heauen, and ſytteth on
the

in the Sacraments.

the ryght hande of God the fa-
ther almyghty, & yet not leuyng
the earth, noz that the body as-
sumpted (sayeth S. Damascyn) shuld
come downe from heauen,
but that the breade and wyne,
are transmuted and chaūged in
to the body and blode of Christ.
For S. Augustyne sayth as con-
cernyng the flesche, Christ beyng
deed was layde in his sepulture
raylynge bp thē that were deed
in hell, giuyng lyfe euery where
in heuen and earth, not leuyng
the worlde when he assended in
to heuen, noz yet leuyng heuen
comynge downe vnto vs, but e-
uen at one momente of tyme he
doeth fulfyll all places at once/
that is to say by the omnipoten-
cie of his word. For the Gospell
doth

Damas-
sin i his
fourthe
booke of
the righ-
te catho-
lyke say-
ety.

S. Aus-
gustyne,
in pols
anti.

Aug. cō-
tra epī-
stola ma-
nichet
quā fun-
damentū
vocant.

Of the reall presence of christ
both teache vs to beleue & there
is his body, why bycause he hy
selfe hath sayde so. For he sayde
this is my bodye. Surely I am
bounde to beleue and credet it/
becanse the scripture sayeth so.
And I praye the who telleth me
that this is the Scripture, but
the catholyke church. For C. Au-
gustyne sayeth. I wolde neuer
haue beleued the gospell, vntill
the auctorite of the church had
moued me therunto. Then I
oughte not to beleue and credet
these newe tryblers (before the
olde auncyent fathers) whiche
wyl not let to say & there is no
thyng els i the most blessed & ho-
ly sacramēt of & aulter, but one-
ly breade & wyne. Yea, and fur-
ther arrogantly, wyl protest and
say,

in the Sacramente.

say, & they haue the holy Ghost,
and that the olde fathers were
but men & in darkenes, and we
be in the light and in the truth.

O Lord God woldest thou de
ceyue and let thy churche to run
in erreure more then the space
of a .M. yeres and odde, whiche
hath proficied afore time by the
Prophete Malachye, that there ^{Malachye}
shulde be in euery place a cleane ^{ch. i.}
meate offerynge offered by vnto
thy name. I pray the good bro-
ther, what cleuer meate offeryn-
ge can there be of hym, then to
eate his body offred in forme of
brede. Hath not he sayde this is
my bodye? And shall I thynke &
it is but bare brede and wyne?
Or shall I beleue & credet these
newe tryelers whiche say that
they

Of the royall presence of chryſt
they haue the holi ſprite of God.
Nay not the ſprite of God: but
the ſprite of the ſwyinglyans,
called the ſpyte of the Deuyll.
Whose opinions was condemp-
ned many yerres paſt by the holy
catholike church, to haue ſ true
verytie of the Goſpell: No, it is
rather a more euidente token, ſ
thou O Lorde haſte taken from
them not onelye thy grace, but
alſo the verytie and truth of thy
holy Goſpell, & haſt gyuen them
bp euen vnto their owne hertes
deſyre. This is the pure & vnblo-
dy ſacrifice (ſayth L. Damascyn)
whiche oure Lorde ſpake by his
Prophete that ſhulde be offered
vnto hym, from the Eaſte vnto
the Weſt. That is to ſay, the bo-
dy and blode of Chryſt. Then, it
is

Roma.
l. i.

Dama:
yn
Idem.

in the Sacramente.

is not a fantastycall bodye / as
these wyndshaken mindes wold
haue it. For the wyse man saith
God hath planted Ignorance **Ecclesi.**
also in the hertes of suche men, **iii.**
that they shuld not comprehend
the grounde of his workes. For
truely O lord it is they that are
the denyers of the holy gospell,
because that they do not stande
constantely vnto thy worde, but
is carryed awaye of euery weeke
blast of wynde. Yea, and for the
feare and fauoure of men doeth
shynke from the true beeryte of
the belefe of the body and blode
of Christ. And also reuoketh tho
se thinges which they haue true
ly and Godlye taught in tymes
past. All suche doth not counte,
and acknowledge Iesu Christe
the

Of the royall presence of christ
the Sonne of the lyuynge God,
noz his holy worde and Gospell
to be of any value, effect, or eſte-
macion. For vnto ſuche perſons
God doeth not onely wyne at,
but alſo ſuffereth them to flo-
ryſhe for a tyme, that he maye
the more greuouſelye punyſhe
and deſtroie them becauſe they
deney his wordes. And for that
ſhall he ſay vnto them. Becaule
ye haue denyed me before men:
Mat. x. I wyll alſo denye you / before
my father whiche is in heauen.
Thou ſynfull and peruerſe per-
ſon, doſt thou not deny him whē
thou denyeſt hym to be in the ſa-
cramēt of the aulter, which ſaid
Mathe.
viii. I am with you euerie day vnto
the ende of the worlde. Breake
James.
i. v. one of his Commaundementes
and

in the Sacramente.

and breke all. Deny hym in one
poynte, and deny hym in all. For ^{1 John}
who so ever denyeth the Sonne ^{4. v.}
the same hathe not the Father.

Yea, and who is a lyer, but he
that denyeth ꝑ Iesus is Christ.
Then doth not he that denyeth
his worde, deny hym to be christ
yea, & also to be the Sonne. Doth
he not deny his worde, when he
denyeth hym to be in the sacra-
ment, whē Christ himselſe sayde
this is my bodye. Truely in as
moche as in the is, thou deniest
hym to be Christ the Sonne of
the luyng God.

Yea, these be they whiche saye
let vs take to our selues the hou-
ses of God in to oure possessyon.
These be they also, as Dauid
sayth: whiche hath Imagyned

C. i.

craft=

Of the rovall presence of chylde
craftely agaynst thy people: and
taketh Counsaile agaynst the
Sayntes. And for this cause O
lorde, they go aboute and drabe
vnto them all suche that for fa-
uour and getting of promotion
wyl preache, teache, & set forth
vnto the people, that the moste
holy and blessed presence of chri-
stes body and his blod, is not in
the Sacrament of the aulter, say-
enge thus vnto the folowes, this
brought to passe: it then may be
lawfull for vs to take away the
promotions and Landes of the
churche. Yea, and then maye we
saye, what shall we do with so
many Byschops and priestes, a-
way w them, & put maister im-
nisters in their stedes. And then
may we lawefully, take awaye
thier

in the Sacramente.

their promotions and luynges
and gyue the to our selues, and
ours. Thus thou mayst se good
Brother, howe that the churche
of God is spoyled and robbed,
and all for coueytousnes sake.
Wherefore we may say with the
Prophet: Howe longe wyll ye
gyue wronge Iudgemente, and
accept vngodly persons. O lord
we are become (may we say) an
open shame to oure enemyes. A
berye scozne and derisyon vnto
them that are rounde about vs.
I praye the good brother, doeth
not all nacions lasse vs to scoz-
ne, & also haue vs in spyte and
derisyon, for our newe inuented
religgyon sake: Beware of this
greedy couetousnes whiche wyll
brynge a man streyght vnto the

psalme.
82.

psal. 79.

C.ii.

De=

Of the royall presence of chryſt

1. Corin.
vi.
Jude. 1.

Deuill. For a couetous person
shall not inheryte the kyngdom
of heauen. These be they whom
S. Jude speaketh vpon payenge.
They are the ragynge waues of
the see fomyng out theyr obone
shame. They are wanderynge
starres, to whom is reserved the
mist of darknes for euer. Be not
these maner of persons I praye
the, those which deny chryſt to be
in the sacramēt, yea truely. And
these be the same Antychristes;
I thinke in my cōscience whiche
denyeth Chryſt to become in the
fleshe. If they denye hym to be
in the sacrament, euen so aswell
may they denye him, to be as yet
vnborne. For he that maketh
mention of the one, maketh men
tion of the other. For truly thou
be

in the Sacramente.

beynge a chzisten man, oughtest
not to fere nor doubt but whenſ
ſhalte receyue the moſt holy and
blessed Sacrament, thou doſt re-
ceiue euen at the pzeſtes handes
the very bodye and blode of oure
ſauyour Jeſu Chziſt. For as S. Colloſ.
Poule ſaith. The ſhadowes and ^{11.}
fygures are gone, and we haue
the body. we haue not therfore
the onely fygure of Chziſtes bo-
dy and blode, but the ſelfe ſame
thyng. We haue not Manna, ^{Exod. 16.}
as the Iueſ had in deſerte. We ^{1. Reg. 21. 6.}
haue not the ſheue bzede of the
temple, for that manyſacte tem-
ple, & the Golden table are paſ-
ſed. We haue not the bzede that
Helye had prepared by the An- ^{1. Reg. 16. 2.}
gell whiche ſtrengthened hym.
xl. dayes. Neyther haue we the
C. iij. bzede

Of the royall presence of christ
biede and wyne that Melchysedeke the Priest of the hest, offered vnto Abraham. For all the se are past & gone afore as shadows & fygures, and in theyr steddes haue succeded the verite. For Christe hath fulfilled all the lawe and the prophettes (that were of him) in him selfe, and in his actes. Why then shulde we abyde any moze fygures of him whiche hath fulfilled all redye, Excepte the state & condicion of our churche be no moze perflyter then the Jewes Synagogge / whiche had nothyng but fygures, that can not be. Wherefore I let passe the Jewes interpretation of Christes wordes, with all theyr fygures, sygnes, and tropes. we haue not only there
the

Genese.

24. d.

Luce. 24.

In the Sacramente.

the Sygne and token of his bo-
dy and blode, but we haue there
present in the sacrament the ve-
ry body and blode of our sauy-
our Iesu Chyist. For S. Doule ^{L. 20th.}
doth not call the sacrament one
ye brede, but also namynge the
same callynge it the bodye and
blode of our Lorde, or our Lorde
s body. So, breade it may be
called accor:dyng to our sensy-
ble knowledge. For we se nothin-
ge but brede, we feele nothyng
but brede, we tast nothyng but
breade, but by sayeth we beleue
the bodye of Chyiste to be there
and no breade. Wherfore deare
brother that Godly boke which
was fyrst set forth by the clargy
in y^e daies of K. Edward the. vi.
for the vniuersal church of Eng.

C. iij.

to

Of the royall presence of chryſt
to bleſſe for theyr ſeruyce, teacheth
a true chryſten man to beleue þ in
the holy Cōmunion who ſo euer
doth receiue, doth therein receyue
the very body & blode of Chryſt,
for ther i is ſayd. Chryſt hath left
vnto vs in this holy ſacrament
oz myſtery, a pledge of his loue,
and a cōtinuall remēbrance of
the ſame his owne bleſſed body
and precious blode to fede vpon
For whom he hath not one ly gy
uen his body vnto death & shed
his blode, but alſo doth bouche-
ſafe in a ſacrament oz myſtery
to gyue vs his ſayde body and
blode to fede vpon ſpyrytually.
¶ And further therein is ſayde,
Chryſte dyd inſtute, and in his
holye Goſpell cōmaunde vs, to
celebrate a perpetuall memoꝛye
of

In the Sacramente.

of that his Cōmyng agayne.
Here vs O mercyfull father, we
beseeche thee : and with thy holy
sprite and worde, bouchelafe to
blesse and sanctifye these thy gif
tes and creatures of brede and
wyne, that they may be vnto vs
the body and blode of thy moste
dearlye beloued Sonne Iesus
Christ. I pray the good brother
howe can these creatures be vnto
vs the body & blode of Christ,
vntles that christ by the omnyppo
tencie of his Godhed, when the
priest hath once spoken the woꝝ
des of Consecracion, whiche he
cōmaunded to be done and spo
ken, that is to saye . Take, eate,
this is my body. Then in conty
nent are these creatures chaun
ged into his substaunce, & be, be
C. b. come

Of the royall presence of christ
 come his bodye and blode, and
 there remayneth then no parte
 of the creatures, but onely the
 Creatoure of all, whiche made
 althynges of nought. Thoughe
 the symplyrudes of breade and
 wyne do remayne in syght, be-
 cause of our infyrmyte & weak-
 nes. For our nature wold aboze
 to eate it rawe. And therfore it
 pleased hym whiche knoweth our
 nature better the we our selues
 to gyue it vs in the kyndes of
 brede and wyne, whiche our na-
 ture myght well away withall.
 Yea, and further it sayeth in a
 nother place. When so euer that
 precious and holy breade shalbe
 broken in peeces, the Receyuers
 therof must not thynke nor dout
 no lesse to be receyued in parte
 then

Fol. 112.

Albertus
 magnus
 in Qua-
 lachi i.
 S. Aug.
 Iste cha-
 piter syn-
 guli.

in the Sacramente.

then in the hool. But in eche of
them to be receyued the hole bo-
dy of our saulour Iesus Christ.
Here thou mayest se moste deare
brother that i euery parte of the
fraction is the whole bodye of
Christ, whiche is both God and
man. Whiche also hath left be-
hynde hym heare in this vale of
myserye, for our Comforte, and
cōsolacion in the forme of brede
and wyne his owne moste precia-
ous body and blode. And not to
haue left behynde hym the ones-
ly sygne and token of his bodye
and blode. But now adayes the
more petre it is, some there be
wyl not let to saye. That God
hath created all thynges in his
best kynde. And loke i what kyn-
de & state God created anything
in

Of the royall presence of christ
in, in þe kynde & state, it shall con-
tinue tyll thende, & neuer chaun-
ge the substance therof. Where-
fore say they that the substan-
ce of Christ can not be in the sa-
cramēt of the aulter. I pray the
thou folysse & blinde Ass, more
blynder then Balams Ass, whi-
che lacked by nature, the vse of
reason. wilt thou take vpon the
to despute with the omnipoten-
cie of God, whiche can chaunge
thyngs that be good into woorse
when he lysteth to punishe, and
thynges that be good to better,
when he lysteth also to shewe
his benygnytie, yea, rather his
Omnypotencie.

Genese.
19.

¶ Was not Lotes wyfe chaun-
ged out of her owne substance,
in to a salt stone: Was not also
the

In the Sacramente.

the water of Egypt turned into blode: Was not Moyles Rod tourned into a Serpenter: Was not the water in the maryage turned into wyne: Was not al so Hanna in the Wyldernes/ which of it selfe was very good gaue it not taste and sauour vn to euery man that dyd eatether of, accordynge to his owne luste and pleasure: with many other suchel yke. Yea, and further they say. we wyl not beleue vnles we maye or can conceyue it by oure sciences & carnall reasons. Yea, and also to feele his blode and bones to runne & gnashe in our teeth. O thou beastlye, sensuall, and carnall man, as beastly as Carnall, as euer were the Caphernytes, whiche sayde.

Gene. 7.

Isa. linc.
105.

Exod 4.

John. 11.

Sa. 16.

Isa. 78.

¶ Howe

Of the royall presence of christ

Jon. vi. **H**owe can this fellowe gyue
vs his flesh to eate: thynkinge
he wolde haue gyuen them the
fleshe of his body to eate, cut in
perces, as the Boocher cutteth
oute his flesh in the marker.

Mathe. **B**ycause he had fed them befoze
24. 15. twyse in the mountaynes with
biede and fyshes. But he sayde

Jon. vi. vnto them, it is the spyrte that
giueth lyfe, the flesh profyteth
nothyng. **H**earynge therby
all Imagynacion of man whi-
che the Caphernytes were trou-
bled with all are to be excluded.
For as for the flesh of Christe
it is alwaye Joyned with the
spyrte, and to the eternall word
of God. For he takyng the biede
blessed it and sayde, this is my
body. Then we eating that lyue
lye

in the Sacramente.

we breade, we eate the fleshe of
Christ spiritually in spirite and
sayth, bycause we cannot percey
ue wth our carnall eye the fleshe
of christ present there. But with
the eye of oure sayeth in spyzte
spiritually we receyue there his
moste blessed body and pious
blode. I pray the marke thez wor
des of Erasmus vnto Conradus
Bellicanus, concernyng the spi
rituall receyuinge. They exhor
ten sayth Erasmus vnto a spi
rituall receyuinge of the sacra
mente of the body and blode of
our Lord. What meruayle is it
though they do so moche speke
therof. But yet though they do
neuer so styfly stande therein, whi
che in dede is most spertually re
quyred vnto all good Christian
peo:

Erasmus, in
his Epi
stles to
Conradus
Bellicanus.

Of the royall presente of chyd
people whiche wolde receyue the
sacramente to theyr saluacion.
For yf the receiuer do not eate &
drynke those hye and holy myste-
ries Sppritually at the tyme of
his receyuyng, the carnall and
bodelye receyuyng onelye, is to
theyr dampnacion. But I praye
the what thyng is there in this
matter whiche moueth the thus
hyely to extoule this sppyrituall
receiuyng of the body and blode
of our lord in the Sacrament.
Wolde you or they therby per-
swade vnto mee, that I shulde
not holde with the corporall ea-
tyng and drynkinge of the same
body & blode of our Lorde also:
or wolde you by that meanes,
that I shulde nowe forsake the
true doctryn, whiche þe catholyke
Church

In the Sacramente.

Churche hath euer styl taught
so many ages together, one fo-
lowynge and succedynge one af-
ter another, to herken vnto your
newly inuented onely spirituall
eatynge and drynkyng of those
hye mysteries, therby vtterly se-
cludynge the corporall eatynge
and drynkyng of the selfe same
blessed sacramente. You knowe
well Inoughe, that I do in noo
poynte agree with Luthers doc-
tryne, nor with his wayes. Sa-
uyng onely in that, that he re-
buketh the corrupted maners
of men to truely. And shall I the
in this great and weyghty mat-
ter, for any thyng that he hath
sayd, or left in wytyng, departe
from the Comunicacion of the
holy catholyke churches or shall

D.i.

I

Of the rovall presente of christ

I forsake and relinqvyshe the
sayde catholyke Church to fall
into the erreure of Carostadius
whiche nowe is gone from his
owne doctryne agayne & pea, and
nowe his doctryne is clene qua-
led and nothyng regarded nor
cared for. If your mynde do wa-
uer & stand in doubt, as you were
wont to knowledg vnto mee.
why do you not stablyshe your
mynde agayne by the auctoryte
of the byshops, and of the gene-
rall counsailes. And especially
by cause of the constante consente
of all the holy catholyke Church
whiche euer hitherto haue ben
suffcient to stablyshe and quie-
te my mynde.

¶ It is sayde in the. vi. of Iohn.
I am the luyng bryde whiche
came

In the Sacramente.

came downe from heauen, who
soeuer eateth of this brede shall
lyue for ever. For I am þe brede
of lyfe, and the brede that I wyll
gyue is my flesh, whiche I wyll
gyue for the lyfe of the worlde.
I praye the where and at what
tyme gaue he his flesh to be ea-
ten. But in that his last supper,
when he toke brede into his most
holy and venerable handes: he
broke it, and gaue it, to his dys-
ciples, sayenge. Take, eate, this
is my body whiche shall be giuen
for you. Was that then I pray
you but the sygne and token of
his bodye? Nay, nay, surely it
was his owne body, he him selfe
being there present, which was
both the gyuer, & also the gyfte.
I praye the, had he ever any mo

D.ii.

bo=

Of the rovall presence of chyste
bodies then that he toke on the
virgyn Mary: Then I pray the
what body was that he gaue to
his Discyples, was it not the
same bodye: He dyd not saye at
any tyme: take, eate, this is the
sygne and token of my body, but
my body. Then it must nedes fo
llowe that, that whiche he gaue
was his body and no breade, or
els we must make hym double
tonged, whiche sayde, the brede
that I wyll gyue is my Fleche,
whiche I wyll gyue for the lyte
of the worlde. Wherefore yf ye
Iudge not his body to be there.
ye are not in chryste, nor chryst in
you. When ye go about so false
ly to enterpretate Chrystes wor-
des, sayenge he mente not of the
brede whiche was in his handes
but

in the Sacramente.

but of his bodye lyttinge with
them, and nor that he gaue vn-
to them. And thus they wolde
make Chyist to be a Juglare, to
speke one thyng and meane a-
nother, as theyr falle Imagy-
nacions wolde haue it.

¶ Chyist sayth i the. vi. of Iohn
who so eateth my flesshe & drin-
kethe my blode, abydeth in me, &
I in hym howe abydeth Chyist
in thee, and thou in hym: when
thou wylt say there is nothyng
els in the sacramēt of the alter
but onely brede & wyne: Canst
thou I praye thee, receyue that
most holtsome and blessed brede
when thou so dyshonourest it, in
callynge it but brede and wyne:
Canst thou perceyue wth thy car-
nall, folythe, and bynd reasons

G. iij.

thou

Of the Royall presence of chyste
 thou synfull man, howe **G O D**
 made all the worlde of noughte:
 Of howe Chyste was incarnate
 in his mothers wombe: bycause
 thou canst not perceyue it, wylte
 thou saye he as yet is vnbozner:
 Is not his natiuite moze won-
 derfull than can be vnderstande
 by any natural mans wisdomer:
 Is not Resurrection of moze
 power, then can be perswaded
 by any argument of man: Is
 not his ascencion moze maruay-
 lous then can be expressed by any
 mans reason or vnderstandyng:
 Onely fayth is able to perswade
 these vnto vs, and nothyng els.
 I pray the good brother yt that
 these be of suche wonderfull and
 meruaylous effecte and power,
 and can not be comprehended by
 mans

Genc. 1.

Mat. 1.

Luc. 1.

Mat. 18.

Mat. 16.

Luc. 24.

Jhon 2.

Acres. 2.

in the Sacramente.

mans wyrt and reason, but onely by fayth. Howe wonderfull & meruapulous a thyng is it vnto the, to perceyue the body of Christ to be in the sacrament of the altar & no bryde. Forsooth it is more easyer for the to beleue thone by fayth, then thother by reason. **¶** Cryest thou more credet, vnto the aungell whiche sayde vnto Mary, Beholde thou shalt conceyue in thy wombe, and beare a sonne, and call his name Iesus. Then vnto christe whiche sayde; Take, eate, this is my bodye. Mary beleued the aungen, and it came to passe. Thou vnfaythfull and vnbeleuyng man, that herest the wordes of Christ, owne mouthe in the Gospel, and beleuest not the worde of Christ. Is
D. iij. the

Of the Royall presence of chryſt
the worde of the angell of moze
effecte, than the worde of chryſt
hym ſelfe whiche ſayde: Take,
eate this is my bodye: Is there
moze ſtrength in the pronoun-
ceynge of thone then in thother?
God forbyde. For GOD by his
omnipotent power, doth all in
all as it pleaſeth him. And this
is ſayth openly, & cauſeth vs to
beleue his bodye to be there and
no brede. For by reaſon & worde
ly wyſedome we ſhall neuer at-
tayne to come to the true know-
ledge therof, leaueynge ſaythe a-
parte. But alwaies dout as the
folyſſhe and groſe Capernaiteſ
dyd, beyng blynded in the ſpy-
lynge of their bellies, as we be
nowe adayeſ blynded / in oure
groſe and blynde reaſons. For
we

in the Sacramente.

we be so blynded / in oure owne
Imaginacions that we cannot
perceyue þe hyd myserie of chryst
in this sacramēt. These ar ma-
kers of sectes, bestly hauynge no
spyrte: yea, too be vnto them, for
they haue folowed the waye of Jude.
Cayne, and are vtterlye gyuen,
vnto the errours of Balam, for
lukers sake. Yea, and peryshe in
the treason of Coze, and are the
folowers of wycked Wyckpyle
with such other of that faile ra-
blement whiche was condemp-
ned by the catholyke Church.

Canst thou perceyue I pray the
howe Chryste walked vpon the
waues of the water? Or howe
after his resurreccyon wente he
throughe the doores beyng shut
his dysciples beyng with in? or

Mathe.
13.

D.v.

howe

Of the copall presence of christ
howe canst þu perceyue the cozue
cast into the, eith, doth dye, sprin
geth bp agayn, & byrgeth forth
his fruyte? Can thy blynde rea-
son perceyue these? Naye for as
nothyng is / Impossyble unto
God, so all thynges are possyble
for hym to do, what hym plea-
seth. But he sayth: blessed art they
that beleue and se not. The true
catholyke church of God, hath
testyfyed even from the begyn-
nyng, yea, and yet doth teache
and testyfy this to be the true be-
lyefe of the molle blessed sacra-
mente, that there is present i the
same sacramēt (although thou
canst not perceyue it with thy
carnall eye) the bodye of our sa-
uiour Iesus Christ. Howe or af-
ter what maner, lette that be as
it

in the Sacramente.

it pleaseth his deuyne mayestye.
But beleue thou assuredly that
he is there presente, which is
suffycient Inoughe for thee.

For euen so hath all true chris-
ten men beleued of it euen from the
begynnyng and yet dothe. For

S. Aug. sayth, Chylde is eaten/
he lyueth beyng eaten, bcause
he rose agayne beyng flayne.

S. Aug.
exlema-
nde bee
bis domi-
ni.

¶ Therefore Theophilus of
Alexander, bpō the. iiii. Chap. of

Theophi-
lus, bpō
the. 14.
Cha. of
Saynt
Marke.

S. Marke sayth thus. Our lord
condescendynge to our infyrmy-
ties, aultered not the formes of
bread and wyne, but conserueth
them, and tourneth the bread
and wyne in to the truely of his
fleshe and blode.

¶ And further he sayeth Chylde
byssed, bread that is to saye, ge-
uynge

Of the royall presence of christ
vynge thankes, bzaie. Whiche
also we do addyng prayer sther
vnto, and gaue it them sayng.
Take, eate, this is my body, the
same that is to say, that I now
gyue and you now take. For the
bzebe is not an onely fygure of
the body of Christ, but it is chaū
ged into Christes very body. For
Jon. vi. our lord sayd, the bzebe whiche
I wyll gyue, is my fleshe, and
yet the fleshe of Christe is not
sene in respect of our infyrmyte.
For the bzebe and wyne be accu
stomed vnto vs, but and yf wee
shuld se the fleshe and blode, we
could neuer endure to receiue it.
And therfore our lord condes
cendynge to our weaknes, consec
ueth the forme of bzebe & wyne,
and turneth the bzebe and wyne
in

in the Sacraments.

into the verye of his fleshe and
blod. (Some say that these wor-
des be spoken by Theophilus :
and other some by Theophelact,
whose wordes so euer they be,
the churche hath receyued them,
and so I creder & beleue them.)
Therefore good Brother, beleue
not such deceitfull persons, that
teache you suche false and per-
nicious doctrine. For S. Poule II. Cor. II. c.
sayth, that suche false Apostles
are deceitfull workers, & facio-
neth them selues lyke vnto the
apostles of Christ. And no mar-
uayle, For Sathan him selfe is
chaunged into the facion of an
Angell of lyghte. Therefore it is
no great thyng though he his my-
nysters facion theym selues / as
though they wer the ministers
of

Of the royall presence of chriſt
of ryghtuouſneſſe : whoſe ende
ſhalbe accordyng to theyr dedes.
Deare brother as concernynge
the veneration of Chriſte in the
moſt holy & blyſſed Sacrament
of the altier. They labour & tra
uayle by all meanes poſſyble to
wdrawe the deuotion and hert
of men from the true recepyage
of that blyſſed ſacramente, and
the worſchypynge therof. But
it is knowen, lyke as Chriſte the
ſonne of God was worſchyped,
and adoured, when he was here
conuerſaunte bodily walkynge
in the earth, althoughe his god
hed whiche onely of it ſelfe is to
be adoured, was inuiſyble and
not ſene, ſo he maye and oughte
to be adoured and worſchyped i
the holy Sacramente. No man
ſpe

In the Sacramente.

Speaketh thus vnto the kynge.
Put of thy clothes that I maye
worshyp the naked, but he is co-
tente and glad to worshyp hym,
in what soeuer forme or appa-
raile it pleaseth hym to shewe
hym selfe in. Yea, and all be it
christ came not into this worlde
by his incarnation chiefly to be
adoured and worshyped, but to
dye, and suffer Pasyon for the
redemption of mankynde. Yet
we rede in the Gospell that as
wel his apostles as other, adou-
red and worshipped hym. Wher-
fore we ought also in the Sacra-
ment of the aulter, to adour and
worshyp hym, whose body is there
presente, coadiorned to the diui-
nitie of his Godh: d. For no man
as S. Augustyne sayth, eateth
that

Mat. 2. 6

Lu. 24. 3

Mat. 28.

Actes. 1.

John. 9.

S. In

gustine.

psa. 98.

Of the royall presence of chꝛist
that fleshe, but fꝛst he adozeth
it. Not þ̃ he woꝛschyppeth those
outwarde Sygnes and tokens
whiche he seeth with his bodely
eye. But those thynges which he
seeth onely by sayeth in spꝛyte,
hyd and contayned inuysyble un-
der the formes of brede & wyne.
That is to say, the body & blode
of our sauour Jesu Chꝛist. And
as concernynge the oblacion of
the body and blode of our lord
Jesu chꝛist in the celebration of
this his holye messe, it is to be
knownen that all be it our sauy-
our Jesu Chꝛiste was once offe-
red vp to his ffather vylsyle, in
sufferynge moste paynfull and
bytter death vpon the Crosse for
the Redempcion of mankynde:
wher he payed by that oblacion
one

in the Sacramente.

one hole raunsome, yea, & made
full satysfaction for the synnes
of the hole world. Yet is he also
dayly offered in the holie melle.
Not that he suffereth in his bo-
dy any more, or that the remp-
syon once purchased by his deeth
for synne, is not persyte and suf-
ficiente. But that we haupyng
his most blessed body in this ho-
ly sacrament, vnder the formes
of brede & wyne; that onely Im-
maculate offe vndefyled of con-
tynual vertue do there yet make
representacion of his deeth and
passyon. And with laude, prayse
and gpyng thankes, do Cele-
brate the Comemoracion of the
same accordyng to his comaun-
dementes with most humble pe-
tycion and prayers. Beseechyng

C.i.

our

Of the to all present: of christ.
our heavenly father, that he for
the merites of the sayde passion
of his sonne wyl graunte vs of
that grace and mercy purchased
moste haboundantly by that
onely sacrifice once offered vpon
the Crosse. This oblation doeth
nothinge derogate or obscure, y
onely sacrifice of Christe made
vpon the crosse which hath me-
ryted the remission of our synes
alredy purchased. Neyther is it
contrarye to the sayenge of S.
Ioules in his Epistle to the He-
bryes. But it is the way or mea-
ne to apply, & by fayth to trans-
fer vnto vs the benefite & vertue
of Christes Passyon. And also
contynuallye to Celebrate and
shewe forth the perpetuall me-
mory of our Lordes death, even
vnto

in the Sacramente.

untill his commynge agayne.
For this oblation saith the C. John
Chrysostom in his. ii. Omely vn
to Timothy. Whether Peter, or
Paul, or any Prieste, of what
meryte or condicion soeuer he be
doeth offer the same Sacrifyce
whiche christ hym selfe dyd gyue
vnto his discyples, euen the whi
che nowe Priestes do consecrate.
For this Sacrament is of no les
value, then that whiche Christ
hymselfe dyd gyue. Yea, and fur
ther he sayeth in another place:
We doe not offer day by day, true
lye we offer, but makinge recoz
dacion of his death. And this
Oste is one and not many. Wher
is it one and not many: bicause
it is once offered, it is offered in
to the holy thinges of holy thyn

C. ii.

ges.

S. John
Chrysostom
in
his. ii. omely vn
to Tim.

2. Cap.
Actes
v. 17.

Of the rovall presence of christ
ges. For this sacryfye is an ex-
ample of him, we offer alwayes
the same thyng, for herely there
is not nowe a Lambe, and to-
morrowe another, but euer one
Lambe.

Furthermore it is one sacry-
fye or elles by this reason, by-
cause it is offered in many pla-
ces, there is many Christes.

That betterly is false, for there
is in every place, but one christe
and here fully remayne, and
there his body full complet. For
as he whiche is offered euer
where is one body, and not ma-
ny bodies. Euen so there is but
one sacryfye. For he is our bps-
hop, whiche doth offer the Ose
purgynge bs, the same nowe we
do offer whiche neuer can be con-
sumed

Ther-

Christe:
some
dim,

in the Sacramente.

Therefore. What a madnes is
this. Saye a great blyndenesse,
that suche a rogaunte & folye the
mad persons shall delude, not one
lye theym selues; but also many
other, blynded with coueytous-
nes. Sayenge it is but a bare
sygne & token of his body, when
he hym selfe sayeth, it is his bo-
dy. And al the aunciente fathers
doth confesse that after the wo-
des of consecration, there is pre-
sent in the sacramente his moste
glorious and glorified bodye, yf
we wyll beleue chryst & his holy
churche. Wherefore good Bro-
ther chynke and leepe not from
the olde sayth whiche the catho-
lyke Church hath taughte the,
euen from the begynnyng. But
stablyshe & confirme thy selfe,
E. iij. with

Of the Royall presence of chyn
Actes. 5. with the wordes of Gamaliell,
whiche sayd, yf these men be sent
of God, then wyll they doctrine
contynue, yf not it wyll lease.

Yea, it wyll lease euen as it hath
leased in tymes past before. For
they be but olde Heresy's newe
scoured. ¶ This hyperous secte
doth nothyng els but go about
to withdraw good christen men
from the true vnderstandyng of
the sacrament of the aulter. ¶ **Actes. 13.** Elymas the Sorcerer, went a-
bout to withdrawe that good
man Sergius Paulus, fro the
true sayth and doctrine of Bar-
nabas and Poule. ¶ Wherefore I
maye saye, vnto suche manner of
people as Paule sayd vnto Ely-
mas. ¶ full of all subtilitee & de-
ceytfulnes, the Chyldren of the
De.

In the Sacraments.

Deuyll, and enemies of all righte-
teousnes, you that cease not to
peruerthe the strayghte wayes of
our lord. Nay, nay (God forbyd,
we may not call this godly sect
the chyl dren of the deuyl, but in
dede thei be worse then Sathar
hymselfe, that olde serpente, the
whiche entyced the Woman, to
perswade Adam to breke the cō: Gene. 3.
maundement of God in eatynge
the apple. Yea even so doth this
frowarde generacion or secte go
about luryng in corners, yea
and that most shamefully with-
out any maner of shame or fere
of God or man, doeth not let to
preche, teache, and perswade, the
people by all meanes they can
to beleue that there is nothyng
els in that most blessed & holpe.

C.iiii.

Ca.

Of the Royall presence of chyn
sacrament but brede and wyne.
wherfore I fere that the hande
of God is come vpon them, as
it came vpon Elymas, not ones-
ly takynge away fro them theyr
outwarde syght as he toke from
Elymas for a tyme, but takynge
from them the syghte of theyr
faith and conscience, sufferynge
them to ronned longe from one
myschyeffe to another, to the vt-
ter destruction both of body and
Soule.

Wherfore good Brother gyue
no credence vnto this puerf sect
but here the wordes of Christ, &
credyte hym, whiche sayeth it is
my bodye. Then it is not onely
the sygne and token of his bodye
but it is his bodye, bycause he
hymselfe hath sayde so, for it is
not

in the Sacramente.

not an onely fygure noꝛ an onely
repreſentacion, oꝛ a certayne
enſample of Chriſtes bodye, but
it is the very body of chriſt. The
whiche S. Ambroſe doeth alſo
affirme ſayenge, althoughe the
outward apparaunce of brede &
wine may be ſene. Yet neuerthe
leſſe, we oughte to beleue & there
is none other thyng there, after
the wordes of conſecracion, then
the fleſhe and blode of Chriſte.
Whereupon the truth himſelfe
ſayde vnto his diſciples this is
my fleſhe foꝛ the lyfe of the world.
And as I maye ſpeke moꝛe my
raculouſlye, trulye it is none o
ther fleſhe thẽ that whiche was
borne of the virgyn Mary, ſuffe
red on the Crolle, and roſe from
the Sepulture. The famous

S. Ambroſe, in
the cha.
omnia.

C. v.

clerke

Of the Royall presence of chyn
Actes. 5. with the wordes of Gamaliell,
whiche sayd, yf these men be sent
of God, then wyll they doctrine
contynue, yf not it wyll cease.
Yea, it wyll cease even as it hath
ceased in tymes past before. For
they be but olde Heresydes newe
scoured. This hyperous secte
doth nothyng els but go about
to withdraw good chris ten men
from the true vnderstandyng of
the sacrament of the aulter. As
Actes. 13. Elymas the Sorcerer, went a-
bout to withdrawe that good
man Sergius Paulus, fro the
true sayth and doctrine of Bar-
nabas and Poule. Wherefore I
maye saye, vnto suche maner of
people as Paule sayd vnto Ely-
mas. Full of all subtilitee & de-
ceytfulnes, the Chyl dren of the
De-

In the Sacramente.

Deuyll, and enemies of all righteousnes, you that cease not to peruerthe the strayght wayes of our lord. Nay, nay (God forbyd; we may not call this gedly sect the chyldren of the deuyll, but in dede thei be worse then Sathan hymselfe, that olde serpente, the whiche entyced the Woman, to perswade Adam to bryke the cōmaundement of God in eatynge the apple. Yea even so doth this frowarde generacion or sette go about luryng in corners, yea and that most shamefully without any maner of shame or fere of God or man, doeth not let to preche, teache, and perswade, the people by all meanes they can to beleue that there is nothyng els in that most blessed & holpe

C.iiii.

Ca.

Actes. 13.

Of the Royall presence of chysse
sacrament but brede and wyne.
wherefore I sere that the hande
of God is come vpon them, as
it came vpon Elymas, not ones-
ly takynge away fro them theyr
outwarde syght as he toke from
Elymas for a tyme, but takynge
from them the syghte of theyr
faith and conscience, sufferynge
them to ron hedlonge from one
mylchysse to another, to the vt-
ter destruction both of body and
Soule.

Wherefore good Brother gyue
no credence vnto this puerl sect
but here the wordes of Christ, &
credyte hym, whiche sayeth it is
my bodye. Then it is not onely
the sygne and token of his bodye
but it is his bodye, bycause he
hymselfe hath sayde so, for it is
not

in the Sacramente.

not an onely fygure nor an onely
representation, or a certayne
ensample of Christs bodye, but
it is the very body of christ The
whiche S. Ambrose doth also
affirme sayenge, although the
outward apparaunce of brede &
wine may be sene. Yet neuerthe-
les, we oughte to beleue & there
is none other thyng there, after
the wordes of consecracion, then
the fleshe and blode of Christe.
Whereupon the truth himselte
sayde vnto his dysciples this is
my fleshe for the lyfe of the world.
And as I maye speke more my-
raculousslye, truely it is none o-
ther fleshe then that whiche was
borne of the virgyn Mary, suffe-
red on the Crosse/and rose from
the Sepulture. The famous
C. b. clerke

S. Am-
brose, in
the cha.
omnia.

Of the royall presence of christ
aymo. clerke Haymo sayth. The fleshe
whiche the woꝛde of God the fa
ther toke in the virgyns wombe
in the brytie of his person. And
the brede whiche is consecrated
on the autler, is one body of chri
ste. For they are not. ii. bodyes,
but one bodye, for the fulnes of
the Godhed, that was in that /
doth fylle this brede. And the sa
me deuinitie of the woꝛde, that
dyd fulfyll both heuen & earth /
and all that is in it. Doeth also
fulfyll the body of christ, whiche
of innumerable pꝛiestes throwe
the vnyuersall woꝛlde is sancty
fied & maketh it to be but one bo
dy and one blod of Christ. Even
so all those the which doth eate
therof are one bodye of Christe.
For S. Damascyn doth saye. It
were

Damas
syn.

in the Sacramente.

were not amys to say, that lyke
as the brede by eatynge and, the
wyne by drynkynge is naturall
chaunged in to the body & blode
of him that eateth and drinketh
and nowe are become another
bodye other then their owne bo-
dy whiche they had before. Euen
so the brede prepared to be con-
secrated, and the wyne and wa-
ter by inuocation, and comynge
downe of the holy Ghoste, be a-
boue nature chaunged in to the
body and blode of Christ, and be
not two but one, and the same.
The brede and wyne is not a fy-
gure of the bodye and blode of
Christe, that maye not be sayde.
But y very body of our lord dey-
fyed, that is to saye made God.
And for because they shuld offer
for

¶ the
chapter
quarto
pus.

Of the royall presence of christ
fer the bodye, whiche was taken
bp from theye eyes, and caried
bp aboue y^e starres, (sayth that
holy man Eusebius of emissen)
it is necessarie that in the daye
of his Handye, he shulde conse-
crate the sacrament of his body
and blod vnto vs, that it might
be honoured continually by my-
stery. For as moche as it was of-
fered once in pryce, that for be-
cause the dayly and neuer ceas-
synge redemption for the health
of all men shuld be a perpetuall
oblacion of dayly remembraun-
ce. And shuld be present in grace
one onely true and perfyte Ose
esteemed in faith, not Iudged by
the outwarde apparaunces, noz
yet by the exterior syght, but by
the enteriour effect, and motion.
¶ Ther-

In the Sacramente.

¶ Therupon, the celestyall aucto-
ryrpe confyrmeth, for as moche.
As my fleshe is meate in dede,
and my blode is drynke in dede.
Therfore let all doubtfulnes of
infydlite pas away, for almoche
as he whiche is the auctoure of
the gyfte, he also is the wytnes
of the verytie. ¶ For the inuysy-
ble Priest doeth conuerter by his
word the vylible creatures into
the substance of his body & blod
by his secret power th^r sayenge.
Take ye, & eate ye, this is my bo-
dy. And further h^e sanctification
repeted. Take ye, & drynke ye, he
sayd, this is my blod. Therfore
as at the becke of the lorde com-
maundyng, the hye places of
the heuens, dyd sodaynely thewe
them selues created of nought,
the

¶ *is*
the
chapter
quia cor
pus.

Of the royall presence of christ
fer the bodye, whiche was taken
bp from theyr eyes, and caried
bp aboue þe starres, (sayth that
holy man Eusebius of emissen)
it is necessarye that in the daye
of his Martyr, he shulde conse-
crate the sacrament of his body
and blod into vs, that it might
be honoured continually by my
nery. For as moche as it was of-
fered once in pyece, that for be-
cause the dayly and neuer ceas-
synge redemption for the health
of all men shuld be a perpetuall
oblacion of dayly remembraun-
ce. And shuld be present in grace
one onely true and perfyte Ose
esteemed in faith, not Judged by
the outwarde apparaunces, noz
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the enteriour effect, and mocion.
¶ *Wher-*

In the Sacramente.

Wherupon, the celestyall aucto-
ryrpe confyrmeth, for as moche.
As my fleshe is meate in dede,
and my blode is drynke in dede.
Therefore let all doubtfulness of
infpdillite pas away, for as moch
as he whiche is the auctoure of
the gyfte, he also is the wytnes
of the berytie. ¶ For the inuysy-
ble Priest doeth conuerte by his
word the vylible creatures into
the substance of his body & blod
by his secret power th^r sayenge.
Take ye, & eate ye, this is my bo-
dy. And further þ sanctification
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sayd, this is my blod. Therefore
as at the becke of the lorde com-
maundyng, the hye places of
the heuens, dyd sodaynely hewe
them selues created of nought,
the

Of the royall p[re]f[er]re of christ
the depenes of the floodes, & the
broadenes of the earth. Euen so
by the same lyke pow[er] in sp[ir]i
tuall sacramentes, were as po
w[er] cōmaundeth, there ensueth
the effect. And again, whē thou
goest vnto the holy Altar of the
Lorde to be fulfilled with this
sp[ir]ituall meate. Beholde well
in thy sayth, the holye bodye of
thy God, honour, metuayle, con
sider in thy mynde, receyue in
the hande of thy herte, and espe
cially receyue the hole, by the re
create of the interio[ur]e man. For
lyke as thou knowest not the
waye of the sp[ir]yte, (sayeth the
wyse man) howe it entteth into
the lytell body, beyng in the mo
thers wombe. Euen so thou kno
west not the work[es] of god which
is

Ecclesi.
vi. 25.

is the worke mayster of all, how
and after what maner he is in
the most blessed sacrament. For
the bytie (of Chyistles Gospell)
and of the bypuerfall catholyke
Churche of God, teacheth me to
beleue that his body and blode
is presente there, euen as it tea-
cheth me for to beleue that the
Newe Testamente is Goddes
Boke. And in the same Boke. ij.
thynges be espescaliye to be no-
ted in chyistles doctryne.

The first is, that he promyleth
to giue vnto vs his sacraments.

The. ii. is to gyue them in dede. Jon. 3. 8.

He promyled when he sayde.

Excepte a man be borne of wa-
ter, and of the holy ghost he can
not enter in to the kyngdome of
heauen. He performed the same
when

Of the royall presence of christ
when he sayde vnto his Discy-
Mat. 28. ples . All power is gyuen vnto
me in heuen and in earth: go ye
therfore and teache all nacions
Baptyfynge them, in the name
of the Father, and of the Sonne
and of the holy Ghost. And so he
promysed vnto Peter in the na-
me of the churche, that he wolde
gyue vnto hym the keyes of the
kyngdome of heuen, and power
to bynde and lolve. The which
thyng he performed, when he
John. 20. breathed vpon his apostles, and
sayde vnto them, receyue ye the
holy ghost, whose synnes soeuer
ye retayne, they are retayned vn-
to them; and whose synnes soe-
uer ye remytte, they be remytted
vnto them

And further, hee made many
Ite.

in the Sacramente.

Iterations of his promyses, in
the. vi. of Iohn, where he sayde.
The breade that I wyll gyue /
is my fleshe, for the lyfe of the
worlde. And excepte ye eate the
fleshe of the Sonne of man, ye
haue no lyfe in you, with many
other sayenges. The perfour-
maunce of this his promyse /
was whan he toke breade in to
his mooste holpe and venerable
handes and sayde. Take, eate,
this is my bodye whiche is gy-
uen for you. Thus thou mayste
se mooste dere brother, howe that
Christe gaue his mooste precious
bodye and blode to be eaten and
not the Sygne and token of his
bodye and blode. For here euerye
christen man may perceyue how
that he was both the gyfte that
f. i. was

a
a
Lm. ...

h. Am.
bise, in
his boke
denies
ries ca.
Ait
Moys
lea,

Of the rovall presence of chylf
was gyuen to be eaten, and also
the gyuer therof . He was also
the fealter and the feast.

Ef for he gaue and chewed hym
selfe in this Sacramente . And
passynge in largenes all quan-
tytie . And in delecton, excedynge
all measure , he made hym selfe
to be meate for vs.

Conguler and meruaylous
lyberalitie , where the graunter
is within the Compasse of the
graunte . And the gyuer is the
same, and all one with the gyft.
Howe large and wondrous ex-
periences is this, when one gyueth
hym selfe vnto vs to be eaten.
He hath also tourned hym selfe
into our foode, that where man
had fallen befoze to destruction
by eatynge . Nowe by eatynge
he

of Sacramente.

he is broughte agayne to lyfe.
Man fell, by the tastynge and
eatynge of the deadly tree. Man
is vnderfette, and reared vp a-
gayne, by the fruyte and foode-
of the ryghte lyuely and flou-
ryng tree. That tree broughte
foorth the bayte of charydom,
and deathe. This tree yeldeth
the nutryture and the costure of
lyfe. The eatynge of that meate
hewed and fylled man full of lan-
goure and of anoyunce. The
tastynge of this meate in the sa-
cramente restoreth health, and
bryngeth man in to everlastyn-
ge lyfe. Finally, taste wounded:
and tast helth agayne.

¶ Marke from whence the soze
and maladies byd assaile vs/
thence the salues and remedies

f. ij. is

Of the Royall presence of chylde
is mynyſtred. And forthe of the
ſame fountayne that lyfe eſte-
coones ſprange. Concernynge
hat taſte, it is ſayd. What day
o euer thou eateſte / by blacke
death ſhalte thou be ſtyken.

¶ But agaynſt this, it is redde.
Who ſo euer ſtedeth of this reſ-
paſt in the ſacrament, ſhall lyue
for euer. ¶ This is the meate
whiche refreſheth perſyſtely, no
reſſeth clerly, ſatyſfeth fullye.
Not the bodye, but the Soule.
Not the Fleſhe, but the ſpyte.
Not the bellye, but the mynde.
This breade is euer taken, and
neuer ſpent. It is chewed, eaten
and ſwalowed, but not degeſted
diſſipated, altered nor chaunged.
I meane, not tranſformed in to
the ſubſtaunce of the eater / as
other

other meates be. But and it be
woorthely taken, Chyriste is knyt,
adunated, and coupled with the
taker. O moste soueraygne Sa-
crament. O holy sacrament. O
most woorthy to be woorthipped
to be esteemed, moste hyghe of va-
lure and of pryce. Whose glory
ous aboue the marche of any
praye. Most honourably, reue-
rently, deuoutly, loyally, entyer-
ly, obedyntly, hertely to be be-
holden, bled, & embraced of euery
Chyristian man.

¶ Wherfore I praye the moste
dearly beloued brother, to stande
stedfast in this sayth & velyefe/
and playe the man boldely a-
gainst our aduersaries the worl-
de, the flesche, and the Deuyll.
And lette vs euer gyue thanks

J. iij.

unto

Of the Royall presence of christ
is mynyſtred. And forthe of the
ſame fountayne that lyfe & re-
ſcoones ſprange. Concernynge
that taile, it is ſayd. What day
o euer thou eateſte / by blacke
death ſhalte thou be ſpyken.

¶ But agaynſt this, it is redde.
¶ Who ſo euer feedeth of this res-
paſt in the ſacrament, ſhall lyue
for euer. ¶ This is the meate
whiche refreſheth perſpytely, no
reſheth clerly, ſatyſfeth fullre.
¶ Not the bodye, but the Soule.
¶ Not the fleſche, but the ſpyte.
¶ Not the bellye, but the mynde.
¶ This breade is euer taken, and
neuer ſpent. It is chewed, eaten
and ſwalowed, but not degeſted
diſſipated, altered nor chaunged.
¶ I meane, not tranſformed in to
the ſubſtance of the eater / as
other

in the Sacramente.

other meates be. But and it be
worthely taken, Chryste is knyght,
adunated, and coupled with the
taker. O moste soueraygne Sa-
crament. O holy sacrament. O
most worthy to be worshypped
to be esteemed, moste hyghe of va-
lure and of pryce. Whose glory
ous aboue the marche of any
praye. Most honourably, reue-
rently, deuoutly, loyally, enty-
rely, obeyntly, hertely to be vpo-
holden, bled, & embrased of euery
Christian man.

¶ Wherfore I praye the mosse
dearly beloued brother, to stande
stedfast in this sayth & belyefe/
and playe the man boldely a-
gainst our aduersaries the worl-
de, the flesche, and the Deuyll.
And lette vs euer gyue thanks
f. iij. vnto

Of the royal... of the...
vnto God our Father, through
Jesus Chz. I beseeche thee that we
in this sayth may petteuer and
make an ende, to the laude
of God. From the whiche
God forbyd yf euer we
be tempted by the temptation of
our enemy the Deuyll,
or by any of his mynisters, to
be perswaded to take any other
sayth vpon vs, then this, which
the Catholyke Church hath
taught vs euen from the death
of Chryste. I wyll acknowledge
and openly Confesse by this, yf
there be any other sayth then
this, whiche before is reherfed,
it is false, and of the Deuylls
inspyracion.

From the whiche deliuer me
my Lorde and Sauoure Ihesus

nente,
che is blessed
a, and syll
42 f. 13

e. l.
and
Am

God saue t
and Queene.

finis q. J. Angell.

Imprinted by me Ro:
bert wyer, dwellynge in saynt
Martyrs paryshe, at the
Sygne of saynt Iohn
Euangelyst, belyde
charynge crosse.

Cum p'stulegis, ad
imprimendum solum.

Of the repall of the
unto God our Father, throughe
Jesus Christ his sonne that we
in this sayth may perceiue and
make an ende, to the laude and
praise of God. From the whiche
sayeth, God forbyd yf euer we
succumb to the temptation of
our Chyelly enemy the Deuyll,
or by any of his mynysters, to
be perswaded to take any other
sayth vpon vs, then this, which
the Catholyke Church hath
taught vs euen from the death
of Christe. I wyll acknowledge
and openly Confesse by this, yf
there be any other sayeth then
this, whiche before is reherfed,
it is false, and of the Deuylls
inspyzacion.

From the whiche deliuer me
my Lorde and Sauoure Ihesus
Ius

nente,
che is blessed
a, and styl
92 f. 13

e l.
and
Am

God sauet
and Queene.

finis q. J. Angell.

Imprinted by me Ro-
bert wyer, dwellinge in saynt
Martyns parychur, at the
Sygne of saynt John
Euangelyst, beynde
charynge croffe.

Cum p[ro]curato, ad
imprimendum soluta.